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AMERICAN BAPTIST MISSIONARY UNION.

SOUTH EASTERN FRANCE.

LETTER OF DR. DEVAN.

Another attempt to break up the chapel service
—Firmness of the police.

Lyons, March 17, 1851.—Since I last wrote, I have had a mixture of good and evil in my missionary experience. Three or four weeks ago I had reason to believe that the same Jesuit persecutors, who were allowed to scatter us five months since, were planning measures to pounce upon us afresh. They were busy in examining the premises where the church meets, and investigating whether all the legal technicalities had been accurately and to the letter fulfilled before we recommenced the meetings. I immediately had recourse to the municipal authorities and demanded an armed guard, cost what it might; for I have determined (if the Lord will) that I will yield to nothing *save law or force*. After some trouble I was informed that an armed guard should be placed at the disposal of the commissaire of police to protect us in case of need. I then ran to this gentleman to see what he would do. I

found him a man of nerve and independence, with that prompt and business-like mode of talking that made me hope the best. Now the day before this, a committee of the same Jesuit band had visited this officer, but not in his official character. They sought and obtained a personal introduction to him by means of a common friend. They then endeavored to convince him of the propriety of their coming into our little chapel and publicly defying me to a conference; in other words, leading the authorities to forbid all future meetings. The officer, however, was firm, and told them that if any disturbance occurred at the Baptist chapel, he would carry off every one he should find engaged in it, young or old, male or female, to prison.

The plot disconcerted.

The day for the explosion of the plot arrived, and you may imagine, perhaps, the feeling with which I walked to the little chapel on that Lord's day, Feb. 23. On entering, the first thing that struck me was the unusually great number of the congregation. However, I determined to proceed, committing myself

entirely into the hand of the Lord. Some very genteelly dressed individuals were there at the commencement, but they had the appearance of waiting for a reinforcement. After singing and prayer they went away, apparently tired of waiting. In a few minutes afterwards, however, the reinforcement arrived, and as the Lord would have it, the police officers immediately after them. Then a curious spectacle offered itself,—on the one side of me sat these papal blood-hounds ready and desirous to pounce upon us,—but held in check by the watchful eye of the police agents who sat on the other side. Every thing passed off quietly, though the anxious eye and blanched cheek of the brethren and sisters betrayed their fear of a sudden and violent interruption of the service. At the end of the meeting the police retired, saluting me very politely.

The baffled persecutors remained after the police had retired, and politely but urgently pressed me to accept their challenge to a discussion. I as firmly and as mildly declined, and they went away. I learned afterwards that the police, not knowing what might occur after their withdrawal, had kept us in sight, an armed guard being at no great distance, ready to act in case of emergency. The afternoon service was also largely attended, the police officers being present, but all the hostile band absent. O, how sweet and consoling the truth, that the Lord God omnipotent reigneth! Yea, let the whole earth rejoice! We will trust in him.

Baptisms—Inquirers—Opposition.

The following Lord's day, March 2, I was permitted to bury with Christ by baptism one young man. May the Lord be blessed for his grace! But as though that blessing was not enough I was allowed also, on the 16th, to baptize two more willing converts, a husband and wife, thus making the addition of three during the last three weeks. Others are seeking the way of the Lord. One man after the service of last Sunday afternoon said to me, pointing to his

heart, "I begin to be exercised here,—the word of God is sure."

But with these blessings I feel that the Lord does right to plant a thorn in my side, as he did in that of Paul to keep him from being too elated. That thorn is the ceaseless opposition and annoyance that meets us at every step. The Baptists are denounced from the popish pulpits as "stealers of souls," "ravening wolves," &c.; we are hated and frowned upon from all sides. But more be they that are for us than they that are against us, and as to the *final* result, I have not the least doubt of entire success.

CHEROKEES.

LETTER OF MR. JONES.

The following passages are selected from a detailed communication by Mr. Jones, of the transactions of the Mission during the past year.

Interesting services in Sabine district—Baptisms.

On Saturday and Sabbath, March 30 and 31, brn. Downing and Dsulasky had meetings in Sabine district, on Spring creek, at private houses. Br. Downing preached on Saturday noon at Kal-katos-ky's, from Matt. 5: 19, &c. The house was crowded. The word seemed to be carried by the Spirit to the consciences of sinners. Many who had scarcely heard the gospel before, were impressed. Many wept much in view of the awful condition of the impenitent. At night the meeting was at Ku-hatla's, seven miles distant from the noon meeting. The weather was very cold, and the house would not contain half the people; they accordingly made fires outside and arranged logs for seats. All seemed to give undivided attention. The text was Matt. 3: 12. The importance of the salvation of the soul seemed to press on every mind. It appeared as if the power of God took hold of their consciences. Nine came forward for prayer, greatly affected in view of the danger to which they were exposed. On Sabbath morning at nine

o'clock there was a meeting for prayer, after which the church members present conversed with those who presented themselves as candidates for baptism. One man and his wife told their feelings in view of their lost condition without a Saviour, said that their hope was in Christ, in whom they placed all their confidence, and felt bound to obey him in all things. Another woman gave an interesting account of the exercises of her mind. The three were received. Seven backsliders came forward and earnestly asked the prayers of the people of God, expressing deep sorrow on account of their unworthy conduct. Br. Dsulasky preached to a very large concourse of people and was followed by br. Downing. The whole congregation gave earnest attention to both discourses.

Then proceeding to the creek to attend to the ordinance of baptism, the congregation listened with seriousness to a statement of the qualifications and duties of a disciple of Christ. They then returned to the place of preaching, and under the open canopy of heaven spread the table, with the symbols of Christ's body broken and his blood poured out for sinners.

Journal of Mr. Downing.

Affecting services—Baptisms.

What follows is quoted by Mr. Jones from a communication of Mr. Downing.

"We gave the right hand of fellowship to the brother and sisters newly baptized. While br. Wickliffe and myself distributed the emblems of the Saviour's death, all the members present were melted, and the congregation seemed to participate largely in the blessed feeling. Several came forward as objects of special prayer, some of them connected with the most respectable families. We prayed with them, explained the nature of religion, and urged them to comply with the Saviour's gracious terms. We shall long remember this meeting with gratitude.

"The meeting at night was three miles distant. A double log-house was

crowded inside, and as many outside. The attention was solemn and interesting.

"April 7.—At a new meeting-place in the neighborhood of Kolanāye, preached to an attentive congregation. Ten came forward for prayer. I cannot describe my feelings when I saw my father among them seeking the Saviour. I attempted to explain to them the way of life, but my mind was so overwhelmed that I could scarcely utter the precious words of God which crowded on my thoughts. At night the season was equally affecting. The whole congregation partook so largely of my own feelings, that we all seemed to be humbled and melted at the amazing love of God to such worthless sinners.

"20.—It rained, and raised the water so that I could not cross over to the meeting at Dsu-hee-tla. Br. Tanenole was on the other side, however, and had an interesting meeting. Two young men related their experience and were baptized by br. Tanenole on the next day.

"28.—At my father's, br. Dsulasky preached. The people were much affected. Afterwards I preached; twelve came forward for prayer and conversation. Eight of them wished to unite with the church. The brethren examined them and received seven, five males and two females,—among them my father. They seemed to be deeply penitent, and an overwhelming impression was made on all present.

"29.—At dawn of day our beloved sr. Sally Diganiyēsky died in possession of a hope full of immortality. Our deceased sister was a firm, consistent, and warm-hearted believer, and has been an active and useful member of the church for many years.

"May 5.—People came from all directions to the new meeting-place before mentioned. Previous to the commencement of the regular exercises, conversed with the people on the importance of religion. We prayed with them, and one man and one woman who applied

for admission to the church were received.

"Brn. Dsulasky and Oo-dee-sa-tee-yeh-da preached. After an interval I spoke from John 3: 14, 15. The congregation were absorbed in attention. Invited those who were determined to submit to the righteousness of Christ to come forward. Six came. Talked and prayed with them. After another short interval, the seven persons received at my father's on the 28th of April, being now in readiness, with the two received this morning, we proceeded to the water side. Br. Dsulasky, though much afflicted, addressed a serious congregation of at least three hundred persons. I first baptized my father, surrounded by many of his friends and acquaintances. All were deeply affected and wept much. I was myself quite overcome, and could find relief only in weeping with those who wept. Yet it was the most joyful day I ever knew. My father had lived long without God, and long, long had I prayed for him, crying earnestly for his conversion. Many present said they had never witnessed a scene so deeply impressive."

Monthly meetings.

May 11 and 12.—Monthly meeting at the mission. Two Cherokee men were received as candidates for baptism. One of them was buried with Christ in baptism. The other, being sick, the administration of the ordinance in his case was postponed.

The congregations on Sabbath were large. Much seriousness prevailed, especially at night. Several came up for prayer at the close of the meeting.

The monthly meeting at Flint, on the 18th and 19th of May, 1850, was well attended. On Saturday, brn. Foreman and Downing preached. The attention was good, and several appeared much impressed with truths spoken. At church meeting, three backsliders were, on confession and evidence of their reformation, restored to the fellowship of the church.

After the evening meeting, had much

conversation with a number of brethren desirous of instruction. Spent the time till 12 o'clock answering questions and explaining passages of scripture which they had noted for inquiry.

On Sabbath morning, we held an early prayer meeting; conversed with church members on "the kingdom of heaven;"—the atonement, and the agency of the Holy Spirit. Many of them took a lively interest in the discussions, and appear to have their minds expanded and enriched by the instructions.

In church meeting, six males were received as candidates for baptism: two of them were quite young, but gave evidence of being hopefully converted. At 11 o'clock preached from Mark 16: 15, 16. Br. W. P. Upham, who had just arrived, followed, addressing those who understood English. A few came forward for prayer. Br. Downing made an affectionate address at the water side, and br. D. M. Foreman buried in baptism the six brethren who had been received.

Meetings at Lee's Creek and Dsiyohee.

Friday, May 24.—Started for Lee's Creek. Reached the place of meeting Saturday morning, so much exhausted that I was quite unable to preach or even to converse much, but I could listen with a great deal of pleasure and encouragement, to br. Foreman, from John 1: 12. Eight women and two men came up for prayer.

Sabbath morning, May 26.—Held church meeting at nine o'clock. Two men and four women came up to converse with the church. Two Cherokee women and one colored woman were received. One man and two women, on confession of their faults, were restored to church fellowship. In the afternoon, after preaching, br. Foreman baptized the three just received. Returned and administered the sacrament of the Lord's Supper.

At night, by special request, preached at the house of an old Cherokee, who is altogether unacquainted with the gospel, except what he has heard from our

brethren in the neighborhood, and some conversation with our venerable br. Buttrick, of the mission of the American Board. I took the parable of the Prodigal Son, and tried to make it plain to such as had heard little or nothing of the gospel. The old man gave good attention, and invited me to visit him again, which I promised to do. A good congregation had come together.

I may note here that on this same day, br. Tanenole baptized two men, at Taquohee, about sixty miles north of this place.

27.—Rode seven or eight miles, to attend a meeting in concert with the Rev. D. S. Buttrick, appointed for the purpose of trying to impress gospel truth on the minds of some aged persons, who have shown uniform friendship to the missionaries personally, but yet have not embraced the saving truths of the gospel. I preached from Rev. 1: 5 and 6: tried to bring the truth home to the old men. Br. Buttrick, though quite feeble, spoke for fifteen or twenty minutes, with great clearness, and in his usual heavenly strain. Very serious attention was given, and our prayer was, that some benefit, at least, may be the result.

June 2.—After an early prayer meeting, had a church meeting. Preached in the vicinity of Dsiyohee, to a crowded congregation, with much freedom. Very serious attention was manifested. After a short interval, went down to the water, and br. Dsulasky buried in baptism two men and three women, who had to the satisfaction of the church professed their faith in the Lord Jesus. Br. Oganaya addressed the people, at considerable length, at the water side. Quite a large company of brethren and sisters came up to the table of the Lord.

Meeting for native preachers at Delaware Town.

At Delaware Town, on the 13th, Mr. Jones attended a meeting for the instruction of native preachers and other active brethren. Conversational meetings, were held for the discussion of questions in doctrine, the interpretation of passages of scripture, and hearing reports of the state of religion in places the brethren had vis-

ited. The meeting was continued four days, closing on the Sabbath. On Saturday there was preaching, and much religious concern was manifested, about fifty of the congregation offering themselves as subjects of special prayer.

16. Sabbath.—At six o'clock held an early prayer meeting. Urged on the brethren the duty and privilege of prayer for the Holy Spirit, and a deportment fitted to cherish his gracious influences. At nine o'clock a committee of the most intelligent and judicious brethren was appointed to converse with inquirers and those who presented themselves for baptism. While they repaired to the school house to attend to this duty, br. E-to-hee preached in the meeting house to a crowded congregation. Br. Dsulasky followed him, and after an interval of half an hour I preached with much freedom, the assembly being attentive and devout. We then proceeded to the river, and br. Downing baptized two men and one woman on profession of their faith. On our return from the baptism, the symbols of the body and blood of our dying Redeemer were distributed to a large number of his professed disciples.

At night, by appointment of the church, I presented the cause of missions, as calling on every friend of the Saviour and every friend of man for their cordial and vigorous support. Br. Downing made an energetic address on the same subject.

During the months of June and July meetings were held at Lee's Creek and the Mission, which were well attended, but with no special interest. Mr. Jones was also present at the examination of a female seminary in Washington Co., Mo., and remarks that "the interest in the subject of education is advancing in the State." He reports himself at a Methodist camp meeting, Aug. 11; and on the 17th at a meeting at Flint, where the congregation manifested much solemn interest.

Growing missionary spirit in Missouri—Camp meeting.

Aug. 24 and 25.—In company with br. D. M. Foreman and another brother, attended the meeting of the Mount Zion

Baptist Association, just within the State of Missouri. Some of the brethren are quite zealous in the mission cause and other benevolent efforts. But the deadening influence of anti-missionary sentiments that have been spread among the churches, presents a powerful impediment to the progress of their principles, and our more active brethren have hard work to stem the current. Encouraging indications appeared at this meeting, of the advance of more scriptural sentiments. I met here a pious agent of the Publication Society, also a colporteur of the American Tract Society. They are exerting a quiet but powerful influence. There was some good practical preaching, which I hope will be blessed to the souls of men. Many in the congregation appeared to be under deep concern.

Sept. 6.—Attended the great camp meeting of the Cumberland Presbyterians, in Washington county. They have very extensive accommodations, sufficient for two or three thousand people. All denominations attend this meeting, and it is profitable to do so. They had some excellent preaching, and a good influence appeared to be exerted on the congregation.

A good work at Delaware Town.

A meeting was commenced at Delaware Town Sept. 13, attended by a vast number. On that day, "br. Downing preached with much effect. It seemed that the Spirit of God was indeed present; about thirty persons requested prayer."

14.—At nine o'clock brn. Vaughan and Downing preached. The candidates for church membership were invited to come forward. The brethren of the church retired with them to the school house, and the exercises in the meeting house were continued. After preaching, about thirty came forward for prayer, though many had gone to the church meeting in the school house.

15.—Br. Vaughan preached to those who understood English, and after an interval I followed. Twenty,—six males and fourteen females—of the candidates

for baptism were approved by the church. At the river side I gave a short address, and brn. Oganaya and Downing baptized them in the presence of a large concourse of people. The Lord's table was now spread, the right hand of fellowship given to the new converts, and they were welcomed to a place in the household of faith.

After attending a missionary meeting a service was held for inquirers.

About forty-five came forward, some so much affected that they sobbed aloud. A powerful influence pervaded the congregation. One fourth of them could not get into the house, which is sixty feet by thirty. The attention was intense, and many appeared to be deeply impressed on the subject of their salvation.

SIAM MISSION.

LETTER OF MR. ASHMORE.

Arrival at Hongkong.

Hongkong, Jan. 29, 1851.—We are permitted to make mention of the goodness of the Lord in bringing us in health and safety to our desired haven. The Channing anchored in Hongkong harbor on the 4th of January, after a passage of 139 days. The passage, though long, was pleasant. The captain was kind and attentive, and strove to render the situation of his passengers as agreeable as possible. No difficulty or disagreement of any kind occurred to embitter the good feeling that reigned in the cabin. Profane swearing was not allowed on board the ship,—at least, within hearing. Preaching was had on the quarter deck as often as the weather would permit, at which the captain required all hands to be present. Some felt and acknowledged the force of the truth.

We know not, at present, when a ship can be obtained for Bangkok. Two Siamese ships are trading higher up on the coast of China, and some hope is entertained that they will put into

Hongkong on their passage down. If so, we shall proceed direct to Siam; if otherwise, passage will be engaged to Singapore. In this matter we are of course guided by the judgment and counsel of br. Dean. In the mean time all our energies will be directed to the study of the language under his tuition and that of a native teacher. The time spent at Hongkong, therefore, will be spent as at Bangkok, so far, at least, as a beginning in Chinese is concerned.

MAULMAIN.

LETTER OF MR. MASON.

Completion of the Karen Scriptures—Aids in translation.

Maulmain, Jan. 10.—I have the pleasure to say that the whole bible is in Karen. Ezekiel was the last book in the order I had pursued; I found myself at the termination of my journey to-day, and inscribed at the close of my work, "THE LORD IS THERE." May these words be literally verified wherever it goes!

If it be said that I have been long in furnishing the Karens with the Scriptures, I reply that to translate the bible into a strange tongue, in a strange country, and for an uncultivated people, is an arduous task, requiring much and varied study. Not a little information is required on subjects which would not occur to many as necessary, such as mineralogy, botany, the natural sciences, —also the antiquities, modes of thought and structure of the languages, of the inhabitants of Central Asia.

On some of these points the ancient versions often afford more aid than commentators. I have referred with occasional advantage to the Chaldee targums, the Septuagint, the Syriac and the Arabic versions, and found them particularly useful in dealing with idiomatic phrases and ambiguous passages. Some acquaintance with syllabic languages other than the Karen, is also of

advantage; for there is a family resemblance among all the languages spoken between the Bay of Bengal and the Gulf of Tonquin, that may be compared to the resemblance which exists among the Indo-germanic languages. Many common principles exist in the grammar, and many common roots are found in their vocabularies, so that a knowledge of the one assists in obtaining a clearer view of another. A knowledge of the vocables of the languages spoken by the tribes among whom the Karens sojourn, is also necessary to distinguish foreign words from those that are strictly Karen.

The two Karen dialects.

I observed that the whole bible is in Karen, because when a translation is made in one dialect of the language it is virtually made in all; the differences of dialect only requiring some alterations to adapt the version to any other. In commencing the translation of the Old Testament I made it into both Pwo and Sgau on opposite pages, verse by verse. But I found on experiment that my Pwo writer, who understood both dialects equally well, could take a Sgau translation and render it into Pwo so as to require little revision to make it as good as if I had done it myself. I have therefore had him change the Sgau version into Pwo as a basis for my Pwo translation, by which a great amount of time will be saved to me, and yet a translation be produced equal to the Sgau. Specimens of it have been seen and approved by the brethren of the Pwo department.

Between one-half and two-thirds of the Old Testament is in Pwo, and the whole would now have been nearly completed, had it not been suspended that the New Testament in Pwo, which will naturally be needed first, might be translated from the second edition of the Sgau. I have begun to revise it, and expect to carry it through the press at the same time that the Old Testament is printing in Sgau.

MAULMAIN KAREN MISSION.

JOURNAL OF REV. W. MOORE.

Invitation to visit Burmah Proper.

Maulmain, Dec. 19, 1850.—About seven months ago two Karens, a Pwo and Sgau, came to Maulmain from Martaban province, to ask that a native assistant be sent over to preach and to instruct their children. They had permission from their magistrate to worship God if they wished. Their villages were respectively one and three days' journey from Maulmain. At the nearer village none had been baptized; at the further one a few had been, and there were besides some "worshippers of God" who had not received the ordinance. The pupils of the Karen Theological Seminary, in their journeys to and from Rangoon, had frequently stopped and instructed the people, and thus the inhabitants of these two villages had a taste of the good word of life, and were anxious to be more perfectly instructed in the ways of the Lord. It would have been a great pleasure to us to have granted their reasonable request and sent them a teacher, but there was no assistant, Sgau or Pwo, that could be sent. After remaining a few days the two men reluctantly returned alone, with a promise, however, that a missionary should visit them at the earliest practicable season. Accordingly, on the 28th November, the earliest safe period for the journey, I started for "Burmah Proper." I will now transcribe from my journal an account of the visit.

An enemy's country.

Nov. 28.—At 8 o'clock three Karen boys (among the most promising of our pupils, whose services I had secured for the dry season,) with an assistant, a cook and my baggage, left home for the main wharf, where after some wrangling the Mussulman boatman agreed to take us across the river. At 9 o'clock we landed on a large rock, a few hundred yards below the main street, to avoid notice. Br. Cutter accompanied me over, and walked with us about a

mile along a beautifully smooth gravel walk shaded by palms, cocoanuts, mangoes, and jacks, to a zayat, where we stopped to rest, admire the scenery, ruminate on the fact that we were in an enemy's country, and anew to commit ourselves into God's hands.

At 10 o'clock br. Cutter left us, and we pursued our way in a westerly direction along the foot of the Martaban range of mountains. In half an hour the boys, attempting to carry me over a marsh a few rods wide, swamped, letting me into the water. Finding myself pretty thoroughly wet, I went on for nearly two miles, wading a marsh every few hundred yards. At half past eleven stopped at a zayat, built by the side of a clear running stream, where I changed my clothing and partook of some refreshments. While resting, two Burmese men came in and questioned us closely, but offered no resistance. At half past twelve we pursued our way and in an hour reached a Pwo village. Stopped to converse with a company; they listened with respect, but the truths were new to them, and they did not understand them. A short distance further we came to another village, of Pwos, Sgaus, and Tounghoos. They wished us to go on; they "wanted nothing to do with Englishmen."

At a little past three we reached another village of Pwos and Sgaus, all speaking both dialects. At first no one welcomed us or even answered our questions. At length we met with a motherly old Sgau woman, with whom the assistant speedily gained a friendly footing. She ordered her daughter to get rice for us. Several others followed her example, and soon the whole village appeared friendly, furnishing us with fowls, fish, and other things in abundance. After dinner, from walking in the sun and wading in the water, I suffered from a severe headache and was obliged to lie down. In order that I might be more comfortable a Pwo man gave me full possession of his dwelling, moving all the furniture, mats and

clothes, spinning wheels and looms, guns and nets, out of the house. After dinner the assistant went abroad among the villagers to preach. He was listened to attentively, and some appeared interested in the truth. About seven o'clock he called two of my Karen lads to bring their Pwo books. The people wanted to hear them read from a *Karen book*; though within twelve miles of Maulmain they had never even heard of such a thing. The lads were weary and sleepy, but hearing the call they roused themselves, saying that if there was any of that kind of work to be done, their weariness would be forgotten. Four or five persons, especially the old Sgau woman, listened with a lively interest till ten o'clock. The assistant said he could preach all night to such an audience.

29.—After a good night's rest, from which I rose relieved of my headache, I thought it best, as my company were strangers in this quarter, to go directly to one of the villages for which I had set out, and if the state of things there was such as I hoped to find, I could then get the chief to accompany us back and introduce us to the people. Passed through a Tounghthoo village of twenty houses, and about an hour after entered a Pwo village three or four miles long, said to contain about a hundred houses. In appearance it is much like Dong Yan. Gardens with fruit trees, such as jacks, mangoes, oranges, &c., told of the steadiness and thrift of the inhabitants. On reaching the further end of the village we breakfasted. The boys had procured rice before our object in coming was known, and as soon as we began to invite the people into their commodious zayat to hear preaching, they were offended, saying "they wanted to see no worshippers of Jesus Christ among them." After this we could get neither fowls nor fish, nor a bucket to draw water with, by persuasion or money. It was through fear of the pongyees that the villagers dared not supply the hungry with food. All the villages through which we passed

support one or more of these loungers, than whom as a class, no people are more to be pitied and prayed for. While breakfasting, two Burmese came into the zayat to question us. They spoke roughly and said we ought to be led back to Martaban. At eleven o'clock we left, without being able to speak a word to the dark-minded villagers. Our place of destination was six or seven miles further, across a swampy prairie without any path. We soon found it so marshy that I could not walk. Two boys carried me through grass higher than their heads, but it was so difficult that I pitied their willing toil, and waded after the assistant for three miles, where the water was from one to eighteen inches deep—the most perilous exposure to which I have yet been subject; I hope not soon to incur the like.

A cordial, but fearful welcome—The word received with joy.

At two o'clock we reached the house of the chief whose son-in-law came to ask a teacher, wellnigh exhausted by heat and fatigue. It is in a Sgau village of ten or twelve houses scattered along the edge of the paddy fields. The water stands in noxious pools around and under the dwellings, yet there appeared to be no fever or other sickness in the place. The chief and his family gave us a hearty welcome, and immediately made arrangements for our accommodation; yet it was with fear and trembling. Within the last four months he had twice been called to give an account of his religion. He said that many of the Pwos were violently opposed to "Jesus Christ's religion," and would inform against him on the mere suspicion of his embracing it. He loved God and worshipped him, and he wished to be baptized, but durst not. Last dry season the gong had given the villagers permission to worship God as they wished, but during the rainy season a high priest had come from Ava, commanding that none of the Karens or others be permitted to worship God; hence the strict watch that was kept. Two fami-

lies, however, received the word with joy. What a privilege it is to instruct, when God gives the hearing ear and the understanding heart! Two persons were anxious to be baptized during the night, but I put them off till the morrow, in order to give them further instruction and also to see further evidence that water would be forbidden.

Danger menaced—Four candidates for baptism restrained by fear.

30.—Saw that the chief durst not become my guide to any of the two villages in the vicinity, that I could not pursue my way to the next village on account of water, neither could I think of retracing my steps through the swamps. No species of conveyance could be procured, and besides, from the symptoms observed as we came, I was satisfied that we should not be permitted to return in peace. At this time I had great peace in committing myself into the hands of God, but felt assured that I should be culpable if I did not take every precaution for our safety. We were near a small creek emptying into the river a few miles below, but the Karens feared to take me out of the country at this point, or even hire a boat.

At ten o'clock a priest came along, highly incensed to see me there "troubling his borders." "Two houses here, (said he) have been unstable more than a year,"—and now he feared they would be wholly lost. I trust his fears will be realized. In the afternoon we learned that he had sent a Karen man to take me back to Martaban. This intelligence increased my anxiety. In the evening the two families again met together, and the time was occupied till ten o'clock in instruction, examination and prayer. Four persons, the chief's wife, two daughters and son-in-law, asked for baptism, and gave clear evidence, I thought, that they loved the Lord Jesus Christ. The ordinance was to be administered at midnight, but a Burmese neighbor and a pongyee were discovered in an empty house close by, having come to spy out their liberties.

And now fear overcame the candidates. I explained Luke 14 : 25-33, and endeavored to make them see that a little present suffering would be infinite and eternal gain. They seemed to fear, however, that they, with only ten thousand, were going to meet an enemy with twenty thousand.

An unquiet Sabbath—Preaching.

Dec. 1.—A delightful morning, though to me it seemed unlike a Sabbath. I was in a tottering Karen booth covered with a thin grass roof, my apartment having no weather boarding or shelter of any kind at the sides, in the midst of an extensive plain bare to the withering east wind and the burning sun,—in the power of an enemy, and every hour expecting a company of semi-barbarian officers to lead us back to Martaban before a haughty governor. After endeavoring for a time to quiet my mind and attending to murmured devotions, I went out to see what arrangement could be made for a boat to take me to Maulmain. Just as I was about to close a bargain with a woman for a small boat at five rupees, (the boat, by the way, with all the others, was stolen from the Maulmain side.) a Malay fisherman came up to the village, said he was on his way to Maulmain, and would take me and my company for four rupees. I thankfully accepted the offer. As the tide did not rise till two o'clock I returned to the village, thankful for this providential way of escape. All the forenoon was spent in preaching and praying with the two families. For nearly two whole days the chief's wife and two daughters had sat, like Mary, anxiously learning of the good part which should not be taken from them. We took leave of the little company, commending them to the grace of God. They all followed us to the boat, which was a mile distant. The women wept, regretting that their weakness and fear had hindered them from being baptized, and most of all because they would see the missionary's face no more. The

chief trembled in view of the fines and whippings our visit would probably occasion him. O, when will the Lord open to us an effectual door to these Gentiles?

Return to Maulmain—Intolerance and oppression of the Burman government.

At two o'clock we floated out of their sight, with mingled emotions of joy and sadness. As we passed a Burman village, five or six men came along "breathing out threatenings and slaughter," but we passed on regardless of them, and in the kind providence of God nothing occurred to hinder our safe arrival at home, in a land of liberty. Thus my intended tour of a fortnight or three weeks was finished in four days. I did not accomplish what I hoped to, but even this flying visit, I trust, will not be in vain. It would be needless for me to tell of my hopes and prayers for this people. Close by our residence is a dense Karen population easily accessible whenever the country is opened, and undoubtedly as well disposed a people as any other. Not only is the Burmese government intolerant in regard to religion, but very tyrannical in many respects. The taxes are exorbitant. The people are not allowed to sell the smallest article on the Maulmain side, not even a fowl or a basket of rice; and they are liable to be called at any time to execute the whims of the governor, building pagodas, kyongs and public works.

MAULMAIN MISSIONARY SOCIETY.

EXTRACTS FROM THE ANNUAL REPORT.

Burmese assistants.

Moung Loon has been stationed, as formerly, at Daing-woon-quin, in the eastern part of the town, occupying the house in which one of the day-schools is kept. In this section of the town, Moung Loon's labors during the year have been chiefly confined; going daily from house to house, to the bazaars, the zayats, the numerous boats which at certain seasons of the year collect for purposes of trade,

from different parts of the provinces, and of Burmah proper, and wherever else he could find suitable opportunities of preaching the gospel. He has thus been permitted to present the offers of salvation to two or three hundred persons monthly, convincing opposers, leading inquirers to a knowledge of the truth as it is Jesus, and exhorting and persuading all to a serious consideration of the claims of Christianity. In these labors he has met with some interesting individuals from Pegu, and other parts of Burmah, who, having received Christian books, from an attentive perusal of them have been favorably impressed, and have sought out the religious teacher, to learn more fully from him the instructions of Christ. Many Shan traders too, whose place of rendezvous is at the eastern foot of the hill, have heard the gospel from his lips; and although that people are yet far behind the Burmese in the knowledge of the true principles of religion, having not been equally favored with opportunities of hearing the gospel, yet among them have not been wanting individuals who have acknowledged the truth of the gospel, and have taken sides with the assistant in opposition to their less enlightened countrymen. Moung Loon has also made occasional preaching excursions in the neighborhood of Maulmain, in which he has visited sixteen villages, and in which, as in town, he has met with much encouragement from the increasing disposition of the people to hear, and to receive Christian books.

Moung Shway-moung is stationed at Amherst, where he assists in maintaining the regular worship of the church on the Sabbath, and on other occasions goes from house to house among the people; visits the priests in their kyongs, and makes occasional excursions to the neighboring villages of Wet-tho, Quantat, Hneet-kaing, and other places as opportunities offer. He says he is generally well received by the people, some opposing, some commending, but the mass too little interested to give serious

attention to the gospel, and none willing to forsake their ancient customs for the salvation which is in Christ Jesus.

Village preaching.

Previous to the last annual meeting of the Society, the committee appropriated the sum of fifty rupees to aid in preaching the gospel among the villages. In December last, one of the missionaries, accompanied by several of the assistants, proceeded up the Salwen, and visited several places, as far as Tong-aing. Subsequently several of the assistants went up the same river, visiting in order all the villages on the left bank, as far as Shway-goon. Others have ascended the Gyaing, and others the Attaran, in a similar manner. In these excursions a number of interesting persons were found, who seemed to be convinced of the truth of Christianity, but yet lacked the courage which was necessary to enable them to make a public profession of it. Others, not so much enlightened, were yet convinced of the errors of Boodhism, and had ceased their offerings to the priests, and the worshipping of pagodas and images. The multitude, however, although willing to hear and to receive books, were still devoted to their superstitions.

Besides these excursions by boat, some of the assistants have gone by land to the villages between Maulmain and Amherst, of which the same general description may be given. One young man of Ko-ka-nee, we are happy to say, has been so much benefited by the conversations of the assistants, and by the books which he has received, that he has found boldness to confess Christ publicly, and has been baptized. He gives encouraging proofs that he will become a useful member of the church.

The season now opening upon us we hope will be more favorable, and as the assistants and others shall be scattered abroad, seeking to gather into the fold of Christ some who are now wandering and ready to perish upon the dark mountains of error, we earnestly solicit the prayers of all who are interested in

the salvation of the heathen, that the God of all grace will cause his rich blessings to attend the labors of his servants, and make the seed sown to bring forth much fruit to his glory.

Maukoo is still laboring in the valley of the Attaran. The church to which he preaches numbers about the same as reported last year. Maukoo appears to be steadfast in the faith of the gospel, and exhorts his brethren much to union and stability.

Sgau Karen assistants.

Kyah-käi has labored the past year, as the year before, in the vicinity of Amherst, itinerating occasionally to Lamaing. From this place we have favorable reports.

Käi-per-pah was one of our oldest assistants, and he adorned his profession until his death. He and his wife died of cholera.

No direct information of Au-pau and Kyah-pah in Burmah proper has reached us, but the report is, that the former died of fever, and the latter "has fallen." The death of Au-pau is not fully authenticated.

Fwo Karen assistants.

Käi-mak and Choung-te-yay have, as in former years, been stationed, one at Krung-pung, the other at Kayin. The past year has not been one of prosperity to the Karens in this province, but on the contrary, especially in the field occupied by these assistants, has it been in some respects a year of anxiety and trial. The Karens are much more affected by temporary prosperity, or adversity, than more permanently settled communities. At the commencement of the year serious difficulties occurred which drove several villages over to the Shan states, and, had the same difficulties continued a few months longer, hundreds would have sought elsewhere a more congenial home. During this season of fear, and "running to and fro," the assistants were not received, nor listened to. In the midst of this confusion, the cholera broke out; at once scattering the peo-

ple in every direction, and putting an end to all further counsel and intercourse. Five of the Christians at Kayin were cut down by it, and among them one of the most active Christians, and one of the most influential men among the Karens. One week before his death, he came to town to procure cholera medicine. He was in great fear, but his faith appeared to be in lively exercise, and his heart warm with love to the Saviour. The day before he came to town, two villagers, while at work in their paddy fields, were seized with cholera, and died before they could reach their houses. So frightened were all their relatives and neighbors, that none dared to perform their funeral rites. Said the chief, "I told my people it would be wrong for Christians to leave their friends to die, and lie exposed in the field; we must bury them." When he could prevail on none of the villagers to perform the last act of humanity for their friends, he, in company with a single individual, took mats, went to the field, rolled up the corpses, and buried them. He said, "When we reached the place, and while we worked, I feared, I trembled, but I knew God was every where, and I leaned on him." Having procured a supply of medicine, he left, humbly expressing his determination by the help of divine grace, whether his days were few or many, to spend them all in the "*sweet service of God*."

When the missionary visited that station in the dry season, the cause of their fears was to a good degree removed; the cholera had disappeared, and the people had partly recovered from their fright. The Christians, at first, were apparently sad and wavering, but on being reminded of the consolations of the gospel, they seemed to "come to themselves," and earnestly to seek God in penitence and prayer. Neither of the assistants has gained that serenity of faith which, with the apostle, in view of *every kind* of affliction, would enable him to say, "none of these things move me;" but still there is every reason to believe that

their influence has done good. They counselled the people not to be hasty in leaving the Province. In time of sickness they went from house to house, administering medicine, urging the inhabitants to watch over one another, and speedily to prepare for the dreadful messenger.

Within the year six have been added by baptism to the church at Kayin, and three at Krung-pung.

MERGUI.

JOURNAL OF MR. BRAYTON.

Visit to Ong Pong, Palaw, etc.—Trials of the church at Ong Pong.

Ong Pong, Nov. 30.—Left Mergui yesterday for a visit with my family in a small canoe, for Palaw, Ong Pong, Mamaza, &c. Reached the governor's at Ong Pong this evening.

Dec. 1. Sabbath.—Held a prayer meeting at sunrise and preached forenoon and afternoon. Found things at this place not in a very flattering state, but considering the circumstances it is indeed a miracle of grace that there are still true and steadfast witnesses for Jesus here. The little band of disciples here came over from the Tenasserim during the past year, and settled down among an awfully hardened and drunken people. Then the cholera swept through the whole region and sorely tried the faith of some. And then, in addition to all the sneers and taunts of the wicked, the assistant, who was sent here to preach Jesus and comfort the disciples, proved himself a traitor to his Master and became a moral wreck. As might be expected, religion is at a low ebb; still, I think there is hope of some of the people in this region. The *zayat* not being finished, concluded to leave for Mamaza to-morrow morning.

Mamaza—Few inquirers—Encouragement at Palaw.

3.—A violent head wind compelled me to lay by in a quiet bay till this morning. Entered the river about noon

and came up among the people in the night. No one here has yet confessed Christ before men. Last year I found several hopeful inquirers, but the epidemic has carried off a large number of them, and some of the others do not now appear as well as they did last year. In one family, where I then found some twelve or fifteen persons almost persuaded to be Christians, the epidemic took away the parents and six children, and the rest are scattered I know not where.

Visited among the people to-day. Two young men profess to be inquirers; time will test their sincerity. Nothing else occurred of special interest.

5.—Left this morning, for Pay, but at the mouth of the river learned that we could go up the river only at spring tide, and resolved to go back to Palaw.

9.—Arrived at the assistant's at five o'clock in the afternoon, and was most heartily welcomed into a new house all ready for our reception; a very nice house it is, with a neat little zayat at one end. After a little refreshment had a meeting in the evening. The assistant, Tooprooe, says the disciples are all steadfast, and that there are some inquirers.

10.—Have seen all the disciples except one young man. Several of the people called and listened to the gospel. One young man said, "I have fully made up my mind to follow Christ." His wife, they say, is very angry because he is determined to be a Christian. Another young man, son of Tooprooe, is evidently struggling with his own clear convictions of duty.

11.—Tooprooe's eldest son and his wife called this morning on the way to a nat feast. In answer to our exhortations they said at once, "We intend to become Christians, but must go *just this once*." They lingered however, listening to the truth till afternoon, and it plainly cost them a struggle to go at all. They crept away slyly while other company was present. Their excuse for going this once was, that a brother who has been badly hurt and is dangerously

ill, has entreated his friends to make this feast for him as his only hope; so they wish to do it for his sake.

An unpromising people.

12.—We all went up the river this morning some two hours from the zayat to Bongchee's house, where my family remained while I went from house to house in the jungle. About half an hour's walk brought us to Nah-dee's house. This is the young man whose wife is said to be angry, but the real opposition, I am inclined to think, comes more from her mother than from herself. She at least treated me with perfect kindness and respect, which her mother did not.

As soon as I came in sight of the next house, the man looked up and exclaimed with much apparent surprise and delight, "There—there—the teacher has come even here!" and sprung at once to put his house in order for our reception. On entering, the first thing I noticed was a little girl with a book open in her hand. As I had never before seen such a thing in a wild Karen house, I was quite delighted, and asked the man if he could read himself. "Certainly, I read a great deal." He was very talkative, rather more so, indeed than I wished to see, and I soon found that he was pretty well filled with a spirit. Still, as he has learned to read, I think there is hope that he may yet become a Christian.

Passing a house in which was a man dead drunk, and no one but a small child with him, we came to a dwelling where there was quite a company,—an old man with his children, grand-children, &c. He at once said, "I have heard these things from old; I am very tired and don't wish to hear any more." He listened to me, however, for some time, with respect. An aged woman, the sole occupant of the next house, had no heart to listen to the gospel. After a brief relation of some of the principal facts about salvation, I went on to the next hamlet, where were three houses.

In the first was quite a company, but no one wished to hear about Jesus. "We have heard a great while," they said, "and do not wish to hear more." So, after reading and talking a few minutes, went to the next house where only the mother and children were present. The mother said, "I cannot yet listen to the law of God, as I have not yet drank enough arrack." Are you happy to drink arrack and get drunk? "Yes, indeed, I am very happy. We get drunk, carouse, fight, and knock each other down, and it is *real sport!*" In the next house they would neither sit down to listen, nor make any reply to our questions; so we left the house and returned to Bong-chee's, where my wife and daughter had been very busy in teaching the Christian family and a few neighbors.

After we returned to the zayat and Tooprooe learned where I had been, he was quite surprised to know that they allowed me to enter their houses. "When I go," said he, "they pull in the ladder and do not allow me to go up."

The nat feast—The assistant's son forsakes it.

Tooprooe's eldest son, mentioned yesterday, accompanied his wife to the place of feasting, and then said to all, "If you are determined to make your feast to the devil, you must do it without me, for I have made up my mind to return to the zayat, give myself to Jesus Christ and follow him." He accordingly left them immediately and returned here, saying, "I have fully made up my mind to forsake all for Christ, and wish to put on Christ by baptism."

13.—Started this morning to go and preach to those who are about to have the feast referred to above. Passed several houses on our way, but found no one desirous to become a Christian. Passing through a paddy field saw an old man cleaning rice, to whom I read the passage in Matthew 3d alluding to that process, and declared to him the gospel, to which he listened with fixed attention and a look of anxiety, saying, "Is that the word of God?"

On reaching the old prophet's house where they are to have the feast, found the company had not yet assembled. The prophet himself said, "I am tired of the devil's service." On urging the importance of his immediate submission to Christ, he replied, "We must have this one feast, and then I intend to become a Christian." But why must you have this one feast? "I know it is wrong and nothing but the devil's service, but a brother who is still in the dark and in a dying state, looks upon this feast as his only hope of recovery. He has entreated us to do this for him, and we have consented for his sake only."

Additions to the church—The nat-worshippers troubled—Additional baptisms.

14.—An interesting church meeting, at the close of which two young men, heads of families, and a young woman, presented themselves as applicants for baptism. After a thorough examination they were unanimously received. The wife of Nah-dee is opposed to his becoming a Christian, and as he left the house this morning to offer himself to the church, she went to making arrack to serve with more earnestness her old master. The other young man is See-pyah-pau, eldest son of the assistant referred to yesterday. The young woman is the daughter of a man who was baptized last year.

15.—Held a prayer meeting at sunrise; preached in the forenoon and baptized the above candidates; administered the communion in the afternoon and preached again in the evening.

17.—Left Palaw yesterday and arrived at Ong Pong in the afternoon. This morning a young man from Mamaza called for medicine, and said, "Formerly I had no feeling at all on the subject of religion, but lately my mind has been much impressed and I am almost persuaded to be a Christian."

18.—Several individuals have called to-day, but none of them ready to forsake all for Christ. All readily acknowledge the truth of the Christian religion,

and intend to submit to it in future, but oh, Satan's snare of procrastination!

19.—The governor and his wife returned from Tooprooe's this morning. His wife says, "After you left, the other day, I saw See-pyah-pau's wife, who told me she was not happy at all to think of engaging in the nat feast, and did not wish to do it, but her brother entreated her do it for his sake. She consented on his account, but determined to leave as soon as the ceremony was over and go to the teacher at Ong Pong."

21.—Some of the disciples from Palaw, and the old prophet with all his family, have arrived. The old man says, "My wife has broken the devil's rope and is fully determined to be a Christian now;—and let her go! But as for myself I have not yet quite succeeded in parting the devil's rope; there is a small strand left, but I think I shall soon follow after my wife."

An old man and his daughter came from Mamaza. The poor old man says, "I would become a Christian, but a great jar of arrack entirely stops up my path, and I must break that and tumble it out of my path before I can get along." His daughter reads a great deal and is almost a Christian, but clings to the world. Held church meeting in the new meeting house this afternoon, and preached in the evening.

22.—Sabbath.—This morning there were in the congregation more than fifty unconverted persons, some of whom had come a walk of two or three hours.

A young man arrived in the evening from Palaw, saying, "A company of us started very early this morning and intended to come here; but when we arrived at Tooprooe's, the old grandmother was so tired she could come no further. They were so anxious to see the teacher before he left for Mergui, and fearful that if they waited till morning he would be gone, that they entreated me to come and beg the teacher to remain until a boat can be sent round for them to-morrow."

23.—The young man and two others

started early in the morning for this company, and returned with them in the evening. They are a part of those who were engaged in the nat feast. They all said, "We were very unhappy at the time, knowing that it was wrong, but we did it for our brother's sake. We are now fully resolved never to do any thing of the kind again. We have broken away from the devil's grasp, and wish to follow Jesus Christ."

24.—A prayer meeting was held at sunrise in behalf of these persons. Preached at ten o'clock; at the close of the service six individuals asked for baptism. The old prophet said, "I feel that I have now succeeded in parting the devil's rope. I prayed to Jesus Christ, and by his grace the rope is broken." After a careful examination they were all received. We soon went to the water side, where they put on Christ in his own appointed way.

TAVOY.

JOURNAL OF MR. CROSS.

Visit to the churches on Tavoy river—Newville.

Tavoy, Dec. 12, 1850.—Left home in company with br. Benjamin, the two ordained Karen preachers in this province and a number of other Karens, to visit the churches on the Tavoy river. Reports from these churches during the rains have been of an unpromising character. The disciples have not fulfilled their agreement, made when I saw them last, to build their dwellings near their chapel. They are still scattered, and divided in opinion, each wishing to have the chapel moved near his own house in the jungle, rather than to come to the chapel where it is.

13.—Arrived in the afternoon at Newville, and on the borders of the stream met two or three desponding disciples, who came to welcome us. They complain that none have come to build near the chapel, and confess their own fault, also, in neglecting to do this. Yet the feeling they manifested encouraged the

hope that they might see better things. The news of our coming had been circulated among the people. A few were present at evening worship, but our own company formed the greater part of the assembly.

14.—Two meetings for preaching were held in the forenoon. I took occasion to call to mind the former history of the church, and to show the effects of their unsettled habits in destroying, alike, their prosperity and their peace; also the impossibility of their attaining any growth, as a church, unless they adopted better customs and methods in the conduct of their external affairs. "God loves to teach and cherish his people; but he *makes them a flock*. To be scattered is to be like sheep without a shepherd."

At the evening meeting, after a discourse by br. Benjamin, a short pledge which had been prepared for the purpose was introduced. It required all who signed it to fix their habitation near the chapel, and not to remove from it again without some important reason, and on consultation with the brethren; also to endeavor to provide not only for their own instruction and stability in the means of grace, but for their children. To our great satisfaction, nearly every one present signed this pledge or covenant, and most of them with a spirit that gave us much assurance of the success of our visit.

State of the church—Recognition of a native pastor.

15.—Sabbath.—Spent the day in examining the disciples in reference to the communion service to be held in the evening. Fewer cases of disorderly conduct appeared than there were last year. All had abstained from strong drink, and no desecration of the Sabbath called for censure. One young man, a "prodigal son," has returned; but yet bearing so many marks of his association with the heathen, that it was thought fit still to suspend him for a time. Another member was suspended and one excluded. I am happy to say

that no other case of discipline appeared that was not capable of satisfactory explanation and adjustment, and that the general deportment of the disciples was much better than we had feared. The communion season was one of much interest and solemnity.

16.—A meeting was held with reference to the recognition of a teacher or native pastor of the church. The young man thus to be installed, preached an excellent discourse; after which several addresses were delivered on the relationship between the church and their teacher, and their obligation to support him as far as they were able. The little church made a contribution of eleven rupees, more than they have done for many years. They received their teacher with the most evident gratification, and we hope much good will be the result. We then set out for the upper village, leaving the church apparently much strengthened, and some of them filled with joy that God had renewed their hope, and the prospect that they would be permitted to walk in the ordinances of the Lord's house.

Dispersion from the middle village—Interesting meetings.

Arrived in the afternoon at the "middle village." Only one or two families had fulfilled the obligation entered into last year to build near their chapel. It may perhaps seem a strange thing to require people by a pledge, or any other means, to abandon their habitations and build others about a chapel; but when it is remembered with what readiness such dwellings as our Karens now occupy are constructed, and the almost absolute importance of inducing the people to adopt a fixed abode, the proposition will not appear so hard. They are led to feel that the act is wholly their own; if they do not voluntarily do it, they must abide the necessary consequences, which are pointed out to them. The deacon had built a small chapel, in good taste and of a durable character, which we found nearly finished, but he could not per-

suade the people to come near the place, though it is certainly one of the most eligible situations for a village in the whole region. It is in the midst of a vast, fertile and well-watered plain, near the site of an ancient Burman city. Most of the disciples here express their determination to go either to the lower or to the upper village. We spent one night here, but saw few of the people. In order, if possible, to secure the object of our visit, we left five or six of the assistants, to go to every individual with a copy of the paper which had been signed at the lower village, and also of that for the upper, and to induce them to sign one or the other, or promise to remain near their chapel in this place,—also to meet the assistants on Saturday and determine what should be done.

The names of most of the heads of families were brought to us the next day at the upper village, where we spent a number of days in very interesting meetings. They have all built their houses in sight of the chapel, presenting a fine picture. The church seemed in a pretty good state, though a few things had occurred to mar their peace. The assistant in this place was absent, with a government officer who is surveying the country for minerals, &c. He is a chief, a young man of good promise and considerable cultivation. After a communion season with the church, we returned home to prepare for our meeting at Mata. At Newville, the lower village, some of the disciples came to meet us as we passed. God, they said, had been with them. A difficulty which occurred after we left, they had been able to settle with much satisfaction; a heathen had come to inquire the way of salvation, and they felt that God was about to bless them.

Meeting of the Association at Mata.

Dec. 30.—Left home on the 26th to visit Mata, in accordance with the arrangements made last year, to hold a general meeting commencing to-day. Arrived here Saturday afternoon (28th).

The congregation in the evening was not large. Yesterday a good congregation attended.

The association met to-day, according to appointment. E. B. Cross was chosen chairman, and Saumoo secretary,—as last year. The congregation then listened to a sermon by Quala, the appointed preacher, from 2 Cor. 11 : 2. He carried out the analogy presented in the text, with much propriety and force. "The bridegroom," he said, "does not direct in every particular what shall be the conduct of his bride in order to please him. But his mind is so fully revealed to her that she knows in what direction to move and how to please him. It is not her aim to do as little as possible to escape his displeasure, but on the contrary it is her object to do as much to please him as possible; this is her constant study and effort. But there are many among us who say that this and that thing, though known and generally confessed to be wrong, yet because they are not forbidden by name in Scripture, are not certainly known to be sinful. They only seek to evade the disapprobation of their brethren and the world, and think not of the displeasure of Christ and the pain they inflict on him. Such persons can have no love for Christ,—they are not true to their spouse. They love themselves more than they do him, and only fear to break with him for some selfish end."

In the afternoon the letters of the churches were read. The measles has been a cause of great affliction. Many have lost children and relatives, but few of the disciples themselves have died. The unbelieving about them have suffered greatly. In one place as many as fifty or sixty persons died. There have been but few cases of conversion from among the heathen. The style and character of the letters were highly creditable to the people. They seem to have understood what was wanted, much beyond my expectations. Some of them would be read with interest by Christians at home, and would not suffer

much by comparison with letters read in their associations.

The evening was devoted to preaching.

Effect of last year's meeting.

31.—In order to determine as far as possible the extent to which the resolutions adopted last year at Pyeehkyahad been put in practice, they were taken up separately, and the chair called upon the delegates of the churches to state how far each had carried them out. The first had reference to family worship, including the reading of the Scriptures, and singing the praises of God, morning and evening. Nearly all answered favorably; the Mata church, and some others in this vicinity, were exceptions. It was therefore discussed and re-affirmed, and we hope that this important duty will be established in all these churches, as it already is in many of them; and these were ready to testify to its happy results. The second resolution referred to bible classes and Sabbath schools. This had also been put in practice by the southern churches, but was again discussed and adopted with more warmth than last year. The third had reference to the holding of a meeting every Sabbath morning for mutual confession, particularly of faults committed during the week. The southern churches had adopted this practice, and indeed, in all these points it was seen that the meeting last year had its effect. Those churches that were fully represented in it had put in practice the resolutions, and the others had not. The last resolution was on the removal of church members, enjoining the necessity and propriety of their taking letters to other churches.

A day was laboriously spent in the thorough discussion of these topics. It was thought best to broach no new subjects till it appeared reasonably certain that these cardinal duties were pretty generally and well attended to in the churches. We had a great advantage over last year, in the experience which had been gained and the positive ad-

vance made in these matters. What was best of all, it seemed that God had prepared our way and was present by the influences of his Spirit, and though a cloud seemed to hang over us at first, it was seen to be daily dispersing, and it was plain that an influence for good was gaining strength.

Fixed habitations—Instruction of the young.

Jan. 1, 1851.—The resolutions acted upon to-day had respect to the outward affairs of the churches, and the education of children. They were in the following form:

"1. As disciples of Christ we here pledge ourselves and covenant together before our Lord Jesus Christ, that we will endeavor to become *settled* in some place, that we may be reached by the instructions and exhortations of the gospel. We further pledge ourselves that we will endeavor to erect suitable and convenient dwellings in the immediate vicinity of our respective chapels, that we may be able to assemble regularly with our brethren for the worship of God and the suitable performance of all the duties of the gospel that are binding on us as a body or assembly. And we will seek to improve all the blessings and gifts which God has committed to us, as stewards, both for ourselves and our children, that God's bounties which he bestows upon us may have their increase unto him.

"2. We will strive to increase in knowledge; we will permit and try to induce our children to learn, especially to learn the word of God; as far as in us lies we will teach our children, and bring them up to virtue and goodness and in the observance of the commandments of God; we will endeavor to bring them to a knowledge of Christ, and pray that they may become experimentally acquainted with him and become new creatures in him."

The day was occupied in the discussion of these subjects, and the determination of the place and time for meeting the next year. It was agreed that the

association should meet at Kabin, Jan. 14, 1852; also that correspondence should be opened with such associations in this and other countries as may desire it. The meeting then adjourned, in order to make preparation for the communion with the Mata church next Sabbath. A new life seems already to have sprung up among the churches. They begin to feel that they are not alone. They are not simply a band of a few hundred in Mata, or a score or two in Pyekhya or Patsauoo, or a scattered ten or twelve in Newville, but they belong to the body of Christ. Their union and fellowship are not bounded by their village, or even by their country. It has become a world-wide brotherhood. And they begin to say that if such is our relationship, it is not only a pledge of our strength and of the certainty of our success, but it opens an eye on our conduct which we had not known. We must therefore look to ourselves in a manner which we have not heretofore done.

State of the Mata church—An open door.

2.—To-day our attention is particularly directed to the church here. The assemblies have been large, and the meetings well attended. More than this, God has opened a door which we pray he may never shut. The heathen around begin to show signs of repentance, and some cases begin to appear that are most promising, both in themselves and in their bearing upon others. Some of the principal men under the chief, mentioned in my journal three years ago as visited at a "bone feast" by myself and br. Bennett, have come down to attend the meeting and are nearly ready to ask for baptism. They hesitate a little for fear of their chief, who, though he has promised once or twice to give up his evil practices and seek to become a disciple, is still asserting his old pretensions as a prophet and high priest. They fear him chiefly for his supposed supernatural power, but seem nearly determined to follow their convictions and their too feeble faith rather than their fears.

The church having been troubled by dissensions among its members, considerable time was spent in effecting a reconciliation between different parties. There were also cases requiring discipline; some younger members, especially, had been guilty of gambling. Those of them who had been guilty of a second offence, after the admonition they received last year, (pp. 380, 381, last vol.) were suspended. They besought the church with tears and apparent penitence to restore them, promising never to offend in like manner, but it was thought best to keep them on probation for a time. The whole number suspended for this and other offences was sixteen. Two were excluded.

Cheering aspects—Candidates for baptism.

3.—This evening three old men, who are perhaps the most important characters of their village except their chief and bookho, or high priest, gave in their names as those wishing to become Christians. They have heard the gospel almost continually from the days of Boardman to the present time, and have been deferring their decision till procrastination became a habit with them. They now, however, come to the decision to be for God and none else. This I regard as a most important event for these churches, and particularly for the village to which they belong. I know we are in danger of expecting too much from such events. It is infinitely easier for the wicked to follow their companions *in sin* than in *forsaking sin*. But we *hope* that not a few whom Satan has bound with fear these many years, will be set at liberty. We have heretofore expressed hopes of the bookho himself, but from the vacillating course he has pursued, we now have little hope of him except that his influence, like that of Simon Magus, may be destroyed.

4.—This morning, met the old men just mentioned, and three others,—the wife of one of them, his son, and son's wife,—who all ask for baptism. They readily lay aside all their heathenish decorations and give them to us, though for a price, yet as trophies of the gospel. Another from their village, the

wife of a disciple, also asks baptism. I see no reason why they should be denied. They also ask a teacher; they are anxious to do what they can for his support, and are determined to build a chapel. Things put on a more encouraging aspect all about us. It is quite evident that the pulse of brotherly love beats quicker and more vigorously. A warmth is sent through the church, I hope through all her members. Those under censure acquiesce with penitence and submission; those who become reconciled seem to be heartily so.

An interesting convert—Baptisms.

5.—Sabbath.—There are twenty-four who request baptism. One was too little enlightened to be regarded as a safe subject of the rite. Three, two of them girls, too young, it was thought, to make an immediate profession, were postponed. One woman, the wife of a disciple, was detained from the service by illness. The remaining eighteen were received. The case of one of these is very interesting,—a man about thirty-five or forty years of age, apparently possessed of a good understanding and good powers of speech. He is from far above Maulmain, in Burmah Proper, and wandered hither chiefly to escape the annoyances of Siamese and Burman rule. He arrived at Mata about the beginning of last rains, has been with the disciples constantly, and for a number of months past has given them good evidence of a change of heart. He seems to have a warm heart, and improves all opportunities for exhorting the heathen to repentance. He wishes to learn as fully as possible the way of salvation, that he may return to his countrymen, (God grant that he may prove a second KoThahbyu!) and preach the gospel to them. The examination being concluded, the candidates with the whole multitude walked in procession to the river side, singing as they went, when the eighteen were baptized by the two ordained native preachers of this province. Some of those who had

been set aside for gambling, changed their garments to indicate their humility, and came with tears to ask the privilege of uniting with the church in the celebration of the Lord's Supper. Most willingly would we have listened to their expostulations, but the necessity of clearing the church thoroughly of this evil, it was judged, forbade their reception at present. The assembly of disciples who partook of the communion, was large and solemn.

Final transactions of the meeting.

6.—The business of the association left unfinished on Thursday, was concluded. An effort was made to bring back to the vicinity of the chapel those who had wandered away. A paper was drawn up similar to the one adopted by the churches on Tavoy river; forty-seven males signed it, and there seemed to be considerable enthusiasm on the subject. The gOUNG-KOUK, though within about half a mile of the chapel, determined to set an example by building near by, a new house of a durable character. That so good an opportunity, apparently, of bringing the people together and establishing peace and order among them, might not be lost, or the effort fail for want of support, the pastor at PyeeKhya consented to come and spend the rainy season with the church, assisting their own pastor. From this arrangement we hope much. The two together will be able to accomplish what neither of them could do alone, and the present is an important crisis with the church. If they can get them well established in the duty of family worship, the enterprise of Sabbath schools and bible classes, and the use of other appropriate means for their growth in grace, which they and the other churches have agreed to adopt, we shall feel that a positive advance has been made from which there never can be a total relapse. In our meetings of this kind, which I fully believe are one of the best means of building up the churches, we shall continue to urge these points till we find they are

pretty well attended to by the people. A number of evangelists or travelling preachers were appointed for the season,

as last year, and we hope that even better results may appear.

MISCELLANY.

SOUTH AFRICA.

Rev. Joseph J. Freeman, commissioned by the London Missionary Society to visit its stations in South Africa and Mauritius, having recently returned from his tour, was received at a public meeting in February last, at which he made an interesting address, rapidly reviewing the field he had gone over. We have selected some extracts from this address, affording as they do a summary sketch of the fast-ripening fruits of missionary labor, in a region where the first efforts were commenced under circumstances of great discouragement; and shall hope to find room hereafter for other passages of equal value and interest.

Mission Institutions.

Having been occupied about three months in Cape Town and its vicinity, in various matters pertaining to our missions, having much daily intercourse with Dr. Philip, and corresponding with the missionaries whom I expected shortly to visit, I completed my arrangements for the journey, and proceeded to the institutions and other stations situate at the southern part of the colony, and lying between Cape Town and Port Elizabeth. This gave me an opportunity of seeing our valuable institutions at Zuurbrak, Pacaltsdorp, Dysalsdorp, Hankey, Bethelsdorp, and, at a little distance beyond these, Theopolis. By institution you will understand something more than a missionary station. It means the spot, with all its apparatus, where a missionary resides, on a piece of land originally granted by the Colonial government for the use of the natives or aborigines. These latter were in danger of being driven wholly from the soil, or at least of having no fixed dwelling-place or permanent interest in it, and must have been either expelled, or forced to labor under some humiliating, vexatious, and degrading vagrancy laws. Instead of this, they now find a home, and care and instruction, counsel and protection. 100 or 200 families

reside at each of these institutions; obtain their livelihood partly from the lands, but more generally as laborers for the surrounding farmers, and as carriers to and from the ports and neighboring towns. In these institutions our society has been greatly honored, and a vast amount of good has been accomplished. Many hundred Hottentots and their descendants have been, or are still, members of the churches, and their children are trained up in the mission schools: many have been saved that were ready to perish.

It would seem almost invidious to select any one of these institutions to describe to you, in preference to another, especially as I found all our brethren who have the care of them indefatigably engaged in promoting their welfare. But I may take Hankey on this occasion, as having some peculiarities. There we have a large and industrious population, and there is much agricultural industry. A large quantity of land is brought under artificial irrigation by means of a tunnel, which this people, so often scorned and despised as idle and useless, have themselves cut out of the solid rock, under the guidance of our late missionary there, a son of Dr. Philip, and by which a portion of the stream of the Gamtoos river is conveyed over many an acre of land, now smiling with fertility, which else had yielded little to the service of man. There, too, I found the people contributing towards the erection of a new and spacious chapel—asking but little aid from the society; there an excellent village is rising up.

Uitenhage and Graham's Town.

I spent a pleasant and hospitable Sabbath at each of these towns. At Uitenhage our congregation consisted wholly of the colored people; I found them harmonious, zealous and affectionate, and contributing liberally of their substance towards the support of the whole interest there. There and elsewhere I found a strong and laudable desire to

relieve the parent society of the burden of supporting them. But they labor under difficulties—wages are low, and few of these people are elevated above the condition of domestic servants or agricultural laborers. At Graham's Town there is an excellent English congregation, under the pastoral care of Mr. Thompson, some time since our missionary at Philippolis. They worship in a chapel which they have erected at their own proper cost, and which would not disgrace our metropolis. There is another congregation in connection with our society of colored persons, under the zealous and efficient care of Mr. Smith. These people require encouragement and aid, for they must enlarge the place of their tent. I preached in these two chapels on the Sabbath, and saw, with these eyes, what God had wrought for them. I rejoiced with them in their prospects.

British Caffraria—Kat River.

I then passed by Fort Beaufort into British Caffraria. I wish I could report with all fidelity that great things are doing there in relation to the kingdom of the Saviour. Perhaps, taking results in the aggregate, and looking at the whole in comparison with former times, and remembering, too, the calamitous effects, morally as well as socially, of repeated wars, there is much encouragement. But the Caffres, as a people, have not embraced the gospel. Those among them who have embraced it, have labored under great disadvantages and difficulties, from the opposition of their chieftains and the established usages of the country. But yet there are pleasing results and many promising indications for the future. Our missionaries feel encouraged, and this itself is much: they do not despair of the cause of missions in Caffreland, they are not cast down; they are sanguine of success; they would rather die there in the service of God than quit that field for another. "I'll never forsake it," said good old Mr. Kayser; "and if I die, let me be buried among the people of the land—the Caffres!"*

* The recent breaking out of hostilities between the British and the Caffres, has in all probability broken up the missionary stations in this country. Three stations are known to have been deserted, and from others no direct intelligence is received. This seems a dark providence, especially since the missionaries were able to report, just before the commencement of war, an increasing interest in the truth, both in the Caffre and Hottentot congregations.—*Ed. Mag.*

I proceeded from thence to a station among the Bushmen, in what is termed Madoor's Country. It is an out-station visited by our friends at the Kat river; and from thence I came back over the Winterberg range of mountains, after visiting the Moravian station at "Shiloh," to the stations of the Kat river settlement, and found a hearty welcome and an agreeable home in the residence of our excellent friend, Mr. Read, some time since in this country with Andries Stoffles and Jan Tzatzoe.

Here, among the locations or settlements of the Kat river, I remained altogether nearly three weeks, visiting all the out-stations and schools, preaching to old and young, attempting to say a little in Dutch and more in English, and rejoicing among them that were rejoicing, and sympathizing with others who were suffering.

Our missions in Kat river settlement greatly need aid and encouragement. They want a good Normal school. A printing-press they have; but a printer they have not. The press is unworked, and that which might be as a spring of healing waters, is a fountain sealed; and if the motto of the leading journal of South Africa, as adopted from Dr. Johnson, be true; namely, that "where there is no press the people must be barbarous," the sooner we send out a printer to work the press, the better.

It was during my visit to these stations in the Kat river settlement, that I had the gratification of attending the ordination service of a native pastor—one of the first services of the kind our society, after fifty years' labor, had held in the colony. It was the ordination of a good man, of the name of Arië Van Rooijen, a good man possessing the confidence and affection of the people and of the missionaries. He had long and diligently labored among them as a teacher and evangelist, and they were now most anxious that he should take the oversight of them in the Lord as co-operator with Mr. Read, jun. They strongly urged it, and promised to raise an amount annually, about adequate to his support. The matter appeared to be of God, and who and what was I to withstand it? Not only could I perceive no adequate reason against it: there appeared to me every reason to justify and encourage it. I am aware there were some who looked on with misgivings, lest the stamina of the native character should not ultimately be found sufficient to sustain with honor and advantage to the cause, the burden of office, and of

office so important and so responsible. But I apprehend, that the time must come when the native churches must be provided with native pastors, and the sooner all appropriate measures are in course of adoption towards that consummation, the better.

The service took place at Tidmanton. We had a happy day there. The weather was fine—the attendance was large—the spacious chapel was crowded. Many of our own missionaries were present, as well as two brethren of the Wesleyan and Scotch Societies. The impression was good,—a devout and earnest spirit prevailed. It was encouraging and animating to our colored friends. It was a demonstration that we were not anxious to retain all authority and office in our own hands,—that we had no petty jealousies of color,—that we wished to see the people advancing, and capable of holding important offices in the church, and of self-government in the management of their affairs. They were seeking it in political matters, and we were not willing to be the last in reference to ecclesiastical matters.

EDUCATION IN LIBERIA.

The trustees of Donations for Education in Liberia, a society incorporated by the Massachusetts Legislature in March, 1850, have published their first report, setting forth the objects of their organization and the reasons by which those objects commend themselves to public encouragement.

The population of Africa, variously estimated at from 100 to 150 millions, is distinguished into three classes,—the Caucasian races in the valley of the Nile, along the Mediterranean and on the few habitable spots of the Great Desert; the Zingian races, including nearly all south of the Equator, the people on the western coast for two or three degrees further north, and on the eastern the Gallas and others, who are sometimes found as far as the tenth degree of north latitude; and the unnumbered millions inhabiting the populous region between the Great Desert on the north and the Zingian regions on the south. The third class, who have for centuries furnished the most numer-

ous victims of the slave trade, are those among whom lies the special field of the society. At several points on the western coast beginnings have been made in promoting civilization and education, and the opinion is expressed that sufficient progress has been made to justify the early establishment of a college. The trustees are incorporated with power to hold property not exceeding \$100,000, and to apply the income thereof for the promotion of collegiate education in Liberia “by the establishment and support of one or more seminaries of learning.”

The report briefly reviews the progress and present aspect of the several missionary enterprises in different portions of the continent. The region towards which the society directs its exertions is estimated to extend about 3,500 miles from east to west, and 1,000 from north to south, making an area of 3,500,000 square miles. Its Atlantic coast extends about 2,300 miles. On this coast there are the Republic of Liberia and the Maryland colony at Cape Palmas, having a common interest and likely to be eventually united; the British colony of Sierra Leone, with its branches at the mouth of the Gambia and on Macarthy's Island; and various missionary stations at intermediate points. For a distance of 1,800 miles on the coast, the slave trade is exterminated, and a population of not less than 400,000 live under British or Liberian law.

Liberia, which now has a stable republican government, and has been acknowledged as an independent nation, has a civilized population (including the Maryland colony) of some 7,000 or 8,000. The heathen population has not been enumerated, but probably exceeds 300,000. There are more than 2,000 communicants in Christian churches, and 1,500 children in Sabbath schools; day schools with not less than 1,200 pupils, and six seminaries of a higher order, at some of which students can be fitted for college. Sierra Leone, with a popula-

tion of 50,000, has sixty-four schools, three of which are of a higher grade, with 8,206 scholars; 6,773 communicants, and 14,464 attendants on public worship. Adding the other English and American settlements and missionary stations, on the entire 1,800 miles of coast we have this summary of results; 30,000 regular attendants on public worship, with their families, making not less than 60,000 in all; 10,280 communicants; and 137 schools with over 11,500 scholars,—seven of these institutions ranking as high schools, at several of which youth can be well fitted to enter college.

This region, then, being ripe for the establishment of a college, several reasons are mentioned why it should be in Liberia,—the superiority of Liberian civilization over that of any other part of the coast, her national independence, which suggests the greater necessity and offers the greatest inducements to cultivate liberal education, her rapid increase of numbers, wealth, influence, and all the elements of power and progress. The missionary societies, it is argued, cannot be expected to undertake a thorough system of general education. The present society was formed to meet this demand. It was organized May 11, 1850, and since that time it has been engaged in spreading information before the public. Pledges of donations have been obtained to a gratifying amount, though they will not, of course, be able to commence active operations in Africa till a considerable fund has accumulated. The report, which is very able, shows that the whole subject has been carefully investigated; and certainly a case is presented appealing strongly to all who look with compassion on the degradation of the African races, and with sympathy at the movements made to elevate them in the scale of social being

ENGLISH CHURCH MISSION, SIERRA LEONE.

The London Missionary Register furnishes a very complete summary of this mission for 1850, showing it to be in a highly encouraging state:—

“There are fifteen principal stations and twelve minor ones, where Christian instruction is imparted. The general attendance on public worship and the other means of grace is good, the churches being crowded every Lord’s day by attentive worshippers. The number of monthly communicants had increased to 2,051, besides numerous candidates for baptism and the Lord’s Supper. Sunday schools have been established in every town and village. Each village has its day school, conducted by native school-masters and school-mistresses. The total number of schools is forty-five, containing 6,111 scholars. Promising boys from the local schools are drafted to the grammar school at Freetown, where a superior education is afforded; and such of the students as are judged to be under the influence of the truths they have learned, and who afford promise in other respects of becoming in due season fitted to be employed, as catechists or clergymen, in the instruction of their countrymen, are eventually transferred to the Fourah-Bay institution. Besides the village school for girls, two superior schools for females have been established at Kiskey and Freetown, under experienced European ladies.”

The effect of such a system of means upon the progress of truth and consequent social improvement, not only within the limits of the colony, but among the millions of western Africa, must be obvious. The institution at Fourah-Bay, as intimated above, is intended for the training of a native ministry. The course of study embraces scriptural instruction, Hebrew, Greek, Mathematics, Mechanics, Mensuration, Navigation and Geography. There are ten pupils, diligent in study and exemplary in behavior.

The grammar school at Freetown has averaged fifty-five pupils. Their attainments in study, particularly in Bible History, Geography, History and Mathematics, are creditable. During the year the power of the Holy Spirit has been manifest among them, and nine

have been admitted as candidates for the Lord's Supper. . Three have left the school to become assistants in the mission, two to finish their education in England, and four for business. Seventeen have entered.

AN INTERESTING EXPERIMENT.

Rev. Mr. Talmage, missionary of the Am. Board of Commissioners at Amoy, China, communicates under date of Dec. 17, the cheering intelligence that a good work appears to be going on at that station. Five were added to the church in July, and now nine or ten, who seemed to be sincere inquirers, were candidates for admission. Great difficulty is experienced in judging of the sincerity of such professions. The use of opium is an almost insurmountable barrier to hopeful missionary effort, as no opium-smoker can be regarded with confidence. A more general difficulty is found in the ignorance of the people, arising from the character of their language; but if an experiment now commenced shall prove successful, this may be effectually removed.

The written language of China, which is the same throughout the empire, is extremely difficult of acquisition. It has no alphabet, properly so called, but is a collection of imitative and arbitrary signs. About 25,000 different characters are used, and though the number has been reduced by various abridgments and combinations, a knowledge of 10,000 is regarded as necessary to read Chinese books,—a severe task for the memory. A less number probably suffices for the common purposes of life. Still, if there were the same uniformity in the *spoken*, that exists in the written language, so great is the honor bestowed on literary knowledge that the difficulty of communication might be materially mitigated. But the dialects spoken in different provinces differ from each other and from the written language so widely, in some cases, that printed books can form a medium of instruction

to but a small part of the people. At Amoy, where the diversity is perhaps greater than almost anywhere else, Mr. Talmage estimates that not more than one man in ten can read. The great labor demanded in acquiring the written language, and the comparatively slight utility of the acquisition in common life, deter them from taking the trouble. A bright boy may learn to read intelligently in from five to eight years, a dull one rarely does it at all, and very few females attempt it. It follows that all religious instruction of the majority must be oral. The bible is a sealed book. Christians, necessarily ignorant in the beginning, must make very slow progress in knowledge, and inquirers come to the knowledge of the truth by an extremely gradual process.

To discover some way of facilitating education would be a very natural desire on the part of the mission, and a plan has been set on foot for that end. By the use of seventeen Roman letters, with a few marks to indicate tones, every sound in the Amoy dialect may be expressed. As the language is monosyllabic, learning to read will be a very easy process when the alphabet is mastered, so much so that it is believed boys may learn to read the bible in three months. Arrangements have been made to print portions of Scripture in this style, and if successful, a version of the whole bible will follow.

SCOTTISH MISSION SEMINARIES IN INDIA.

It is known that among the various missions in India a diversity of views exists, as to the most proper and feasible mode of laboring for the evangelization of the people. Among these, the Scottish missions have concentrated their efforts on schools more prominently than most others; and the vigor with which their institutions are conducted, the thoroughness of instruction and discipline that is secured, the singleness of purpose displayed by all concerned in

them, entitle them to a very high place among the educational agencies at work in that country. The system pursued combines tuition in the sciences, geography, history, and other branches of a sound education, with careful study of the Scriptures, the Evidences of Christianity, and the elements of religious truth and duty. Great pains is taken to ensure the most clear and exact knowledge of all the branches of study pursued, at the same time that the pupils are brought under a religious influence, which, whether made immediately effectual to their salvation or not, cannot be otherwise than salutary in the case of very many.

The fourteenth examination of the most advanced class in the Madras Free Church Institution was held on the 7th of January last. There were present, including those connected with the branch school at Triplicane, 633 pupils, of whom 137 were Mohammedans. They were examined on the Epistle to the Romans, and displayed a familiarity with the truths of human depravity and the way of salvation through Christ, in their relations to the divine government and to human welfare, that attested the faithfulness of their instructors and excited lively hopes for the youth who were there assembled. The schools at Nagpur (central India), were publicly examined in December. The registers show 216 pupils enrolled, of whom 152 were present at the examination. Of these, thirty-five were studying English and 117 Mahratti. The exercises (on that occasion) were limited to the English pupils. The first class were examined in algebra and geometry, and in the twenty-seventh chapter of Matthew; one of the pupils demonstrated by astronomic calculations that the darkness attendant on the crucifixion could not have been caused by an eclipse of the sun. The second class were examined in geography, the map chosen being that of Europe. The girls, from their extreme timidity, were not made conspicuous.

Rev. Mr. Hunter, in giving an account of these exercises, has the following remarks on an important point,—the fusion of races which is effected by the schools:

“One of the greatest curses under which India languishes, is the alienation that subsists between its varied tribes. To glance at the broader lines of distinction, there are here several divisions of outcastes, despised by all, and yet in turn themselves finding some to despise. Proud of their superiority to these, and yet separated from each other, are the Mahratti, Tamil and Telogoo, caste Hindoos. Then follow the Mussulmans, here, as elsewhere, condemning all that disown their prophet. The East Indian succeeds, glorying that he is of higher dignity than any of the previous races; while the European concludes, standing aloof from all. These jarring elements the mission schools are visibly bringing into harmony. It was pleasing to observe, that upwards of twenty scholars from Kampti,—Parsee, Mussulman, Tamil and Telogoo—now partially comprehending the law of love, walked twenty miles to see the Mahratti fellow students examined,—a courtesy which the latter are sure to return when the fitting time comes. It was a matter for thankfulness, too, that on the late occasion, brahmin youths knowingly took their seats with pariahs, though they had often heard their bigoted relatives energetically protest against such a practice.”

The extent and success of female education in connection with these missions, is a matter of congratulation. The degraded condition of the sex in all heathen countries renders their elevation a singular and most important office of Christianity. The female schools connected with the mission at Madras are highly prosperous, in respect of numbers, progress in knowledge, and spiritual culture. At the examination held in December, 298 girls were assembled. Says Rev. A. Venkataramiah, in his account of the occasion:

“There has been of late a movement in the minds of some of the best girls in our Madras day school. At times they have manifested a real concern for their souls, and seem most anxious to flee from the wrath to come. They are

still steadily going forward, so far as I know. The difficulties in the way of such young and tender souls forsaking all and following Christ, are especially great. But if the Lord has truly implanted in these tender souls his grace, we know that no power of earth or hell shall be able to destroy it."

Of the pupils examined the most interesting were a class of nine female converts. Their knowledge of geography, of history, of the Scriptures, and of the nature and fruits of experimental piety, was every way admirable. Some of them were about to be married to Christian husbands, giving promise that they will adorn the profession they have made, by the exercise of all those virtues that give beauty to character and peace to domestic life. And on the whole, whatever may be thought of the comparative merits of these seminaries as instruments of evangelical labor, none can deny that they are worthy of high praise for the fidelity with which they are conducted and the solid results they aim to secure.

BASLE MISSIONARY SOCIETY.

The *Missionary Herald* contains an abstract of the report of this Society for 1850, from which we select the following passages.

"The sole object of its founders at first was to prepare missionaries for other societies; and it was not till 1822, six years after the commencement of their efforts, that they began to form and support missions of their own. Since that time the Basle Missionary Society has sustained, in addition to the missionary institute at Basle, a number of laborers in the foreign field.

The number of pupils in the mission house, at the close of the year, was twenty-six. Two of these, however, were to proceed forthwith to West Africa; and two others were to enter the service of the Church Missionary Society. In September last the number of pupils was thirty-two. The number of pupils in the preparatory school, at the date of the report, was sixteen. In September it was twenty-four.

A brief account is given of those graduates of the mission house who are not in the service of the Basle Missionary

Society. It appears from this statement that fifty-two are sustained by the Church Missionary Society; thirty are laboring in North America; twenty are pursuing their work in South Russia; nine are connected with the English, German and Swiss churches; two are employed by the London Jews' Society, two by the Scotch Church, one by the London Missionary Society, one by the Netherlands Missionary Society, and one by the Wesleyans; one is at the head of the Swedish Missionary Society in Lund; and one is promoting missions in Norway. The Bishop of Jerusalem, Dr. Krapf, Rev. Messrs. Hildner, Isenberg, Weitbrecht, Lechler, Leupolt, and others whose names are more or less known to American Christians, are graduates of the Basle Mission House.

The society has seven missions at the present time; of which five are in India, one in West Africa, and one in China. Four of the India missions are in the south-western part of the peninsula. The following table will exhibit their condition at the date of the last report.

	Commencement.	Brethren.	Sisters.	Catechists.	Schoolmasters.	Scholars.	Communicants.	Catechumens.
<i>Canarese Miss.</i>					<i>Ch. H.</i>			
Mangalore,	1834	7	2	3	2	3	346	138
Moolky,	1845	1	1				5	25
<i>S. Mahratta Miss.</i>								
Dharwar,	1837	1	1			7	351	25
Hoobly,	1839	2	1			8	340	2
Bettigherry,	1841	2	1	1		8	321	2
Malasamudra,	1841	1				1	18	3
<i>Malaialim Miss.</i>								
Cananore,	1841	2	2	8	2	3	220	202
Tellicherry,	1839	2	2	3	1	8	387	26
Chombala,	1849	1	1	2	2	1	58	23
Calicut,	1842	2	2	4	2	6	336	34
<i>Neigerry Miss.</i>								
Kaity,	1846	4	2	1	2		83	7
		25	15	22	11	45	2465	487

The mission in West Africa has suffered severely, within the period embraced in the annual report, from sickness and death. Still there is no disposition to abandon the field. The last message sent to the society, by one who has recently deceased, was uttered in the confident anticipation of a brighter day: "Africa is a Benoni for our society and for Christendom; but it will yet flourish as a glorious garden of the Lord." Two missionaries and three females arrived at Ussu in April, 1850; and it has already been stated that two others were to follow soon after the annual meeting. At the present time the mission has three stations, (Akropong, Ussu and Abude,) eight missionaries, one

male and seven female assistant missionaries. In the different schools there are about two hundred pupils. The report does not mention the number of church members.

The Chinese mission consists of two brethren; and though they have endeavored to occupy different posts, there is to be but one station hereafter. Mr. Lechler has been for some time at a city between Canton and Amoy, and not far from Namoi Island. The Committee hope that this experiment of a permanent residence in the interior will be successful.

The income of the Society during the year 1849, from all sources, was 166,474 Swiss francs.* The expenditures were 177,093 fr. Of this amount 124,751 fr. were paid for the missions; 2311 fr. for brethren sent to North-America; 30,299 fr. for the support of the mission house and preparatory school; and the balance for other home expenses.

MISSIONARY SUCCESS.

Rev. J. L. Scott, missionary of the Presbyterian Board at Agra, India, remarks in a recent letter :

"If you are looking for large accessions to the churches, you are taking a wrong view of the subject, and you will be disappointed. We are not yet able to report thousands of converts. We are sorry for it, but the hearts of men are in the hands of the Lord. And yet even in *this* light the success is not to be despised. The nucleus of Christianity which has been formed at Futtehgurh, for instance, where there is a church of between sixty and seventy native communicants—is surely a matter for some encouragement. These, settled permanently, and receiving regular instruction in the doctrines and duties of Christianity, will undoubtedly exert a powerful and increasing influence upon the mass of heathenism around, and our Christian village will be as 'a city set upon a hill which cannot be hid.'"

The silent progress of the truth, breaking down old prejudices and weakening the power of error unperceived, is illustrated by the following facts, observed or reported by different missionaries:—

"Almost everywhere we meet with people who will tell us, 'Yes; your

religion is true and we know that it will prevail. We are not Christians ourselves, but our children will be.' One man, a leader of a sect, with his disciples around him, came up to the missionary, and said, 'I have been hearing the gospel preached for four years, and I am now convinced that Ram's incarnation is a made-up story, that the idols and gods are nothing, that Jesus Christ is the only true incarnation, and that through him alone salvation is to be obtained.' Many of the bystanders called him mad; but others, and that not a few, both of his followers and of the people, assented to the truth of what he said. On another occasion, a man said before a crowd of people, 'I confess that Jesus Christ is the true incarnation, and that through him alone salvation is to be obtained. On him I place all my dependence, though I cannot yet come out openly, for fear of the Hindoos. But if once a great many embrace Christianity, then there will be no difficulty, and I am convinced that in a short time this will be the case.' Another man came up while the missionary was preaching in the bazaar, and requested permission to speak a few words. He then said, 'Oh, brethren, believe me, the nine avatárs are not divine incarnations. If they were, those who believe in them and call on their names, would have become free from the power and pollution of their sins. If there were any power in the idols or in the Ganges, or in pilgrimages, then not one of the Hindoos would remain a sinner, and our land would never have fallen into the power of the English. The real Avatár is Jesus Christ, and in him is that divine power which makes the believer holy and fit for heaven.' He was here interrupted by one of the people, who gave him a slap on the face, and in the confusion which ensued he disappeared, and has never since made himself known. I could mention many other cases similar to the above. Not long ago I was conversing with a respectable Mussulman, and lamenting before him that so few of them had embraced the gospel, and that it had produced so little apparent effect. He replied, 'The effect is not visible, but I know it. When you missionaries first came to Futtehgurh, we wondered what kind of people you were, and we were afraid of you. We had heard of the New Testament, but we did not know anything about it. Now we have it. Every man who can read has read something of it. We see that it is a good book, and that you are good peo-

* Seven Swiss francs are equal to ten French francs.

ple. It is a good religion, and if you go on in this way, I have no doubt that it will in time prevail."

RELIGIOUS STATE OF LAPLAND.

Lapland, the most northerly country in Europe, has a population, according to McCulloch, vaguely estimated at 60,000, but the greater part of these are Swedes or Finns. Of Laplanders, proper, there are not more than from 5,000 to 10,000. Their habits are very generally known, and an air of romance has been thrown over the Laplander and his reindeer, which may have left little space in the minds of many for the consideration of the moral and religious state of the people,—inquiries which are not as attractive, perhaps, to lovers of the picturesque, but which our readers will be disposed to regard as of most commanding interest.

The wintry desolation, which marks much the greater part of the surface of Lapland, is no inapt emblem of the spiritual condition of the people till within a recent period. Lying partly in the Russian and partly in the Swedish territory, the established religion of the country is respectively that of the Greek and of the Lutheran church. But aside from this inclusion within the territorial jurisdiction of these churches, the inhabitants might almost as well have been in the islands of the sea, for any knowledge of Christian truth they possessed. Leading a wandering life to meet the exigencies of the climate, they are a rude, uncultivated and superstitious race. To these disadvantages they have added the excessive use of ardent spirits, with all its accompanying mischiefs, so that the country was, in respect of ignorance, a very appropriate field for missionary labor, while the character and condition of the people combined to make such labor difficult and forbidding.

The Swedish Missionary Society, founded in 1835, commenced schools for the instruction of children, as the most feasible mode of communicating religious

instruction. The wandering life led by the people renders it scarcely possible to bring them under the steady influence of the ordinary means of grace, and narrowly limits the amount of school instruction. But more than a thousand children have been instructed in the knowledge of the Scriptures, and of the doctrines of religion. A religious awakening, two years ago, opened new prospects on the land, collecting a nucleus of truly pious people to exert a purifying power on the whole mass. An evident improvement has taken place in the habits of some of the people, in respect of cleanliness, industry and temperance.

Great labor and perseverance have been and must still be required. The Missionary Society usually appoints two persons to each station, to alternate in teaching the school and going out to preach. One of these missionaries, Rev. C. L. Tellström, in a letter published in the London *Evangelical Christendom*, (from which these facts are principally derived,) says that from his station there were circulated last year 100 copies monthly of a religious periodical, and 1,000 tracts. "My journeys on foot into the interior," he remarks, "among the settlers and to the two Sunday schools, have exceeded 1,200 miles. During these wanderings I have been permitted, notwithstanding my infirm health, to preach fifty-two times, deliver sixty-three bible expositions, hold twenty-nine catechetical exercises, twelve prayer meetings and fifteen missionary prayer meetings. For all this I praise my God, from whom cometh every good gift." A more recent awakening in another district has encouraged the friends of pure religion in this inhospitable clime.

JAMAICA.

The blow which fell on the churches in this island by the ravages of cholera last autumn, was heavier than can easily be described. The pestilence raged for three months, sweeping off the population

by thousands, arresting all regular industry, and reducing many to such poverty, that they were only saved from starvation by active charity. Not less than 20,000 fell victims to the disease. The London Missionary Herald for April contains letters from several stations, showing the effects of the general calamity upon the churches and congregations. One church in Kingston lost 200 members; another consisting of 100 lost thirty. Two churches report a loss of 160 members each; another 100, and 300 of the congregation; two contiguous churches 100; and others, without defining their loss, speak of it as "immense," "dreadful," and in like strong terms. As a consequence, their ability to sustain themselves pecuniarily is much impaired. The Baptist Missionary So-

ciety some time since relinquished their stations in Jamaica as self-supporting, but it would seem that some of them may require substantial aid from abroad. On the intelligence of this fearful visitation reaching England, a subscription was forthwith commenced for the relief of the suffering. The fund has reached over £2,000, about \$10,000.

It is pleasing to observe that affliction did not seem to harden the hearts of many, as is too often the case, danger making men only the more reckless and abandoned; but in several churches there is reported a degree of seriousness and devotion that are highly encouraging. Inquirers have been multiplied, and not a few have professed to find peace in believing.

AMERICAN BAPTIST MISSIONARY UNION.

LETTERS FROM MISSIONARIES.

Arracan.

H. M. CAMPBELL, Jan. 22, 1851.—H. E. KNAPP, Oct. 19, Dec. 17.—C. C. MOORE, Oct. 22, 25, 26, Nov. 20, Jan. 6, 24, 1851.

Sandoway.

MISSION, Nov. 11.—E. L. ABBOTT, Oct. 17, Nov. 20, Dec. 28.—J. S. BEECHER, Oct. 18.—H. S. VAN METER, Nov. 2.

Maulmain.

F. MASON, Oct. 22, Jan. 10-19, 20, 1851.—BURMAN MISSION, Oct. 1, 21, 25, Nov. 20, Jan. 21, 1851.—Mrs. E. C. JUDSON, Oct. 10, Nov. 15, 22, Dec. 18, 23, Jan. 20, 1851.—T. S. RANNEY, Dec. 21, 25, Jan. 20.—T. SIMONS, Oct. 22, Nov. 23 j., Dec. 25 j., Jan. 1 —Feb. 5 j.—L. STILSON, Oct. 22, Nov. 23, Dec. 24, 25, Jan. 20.—N. HARRIS, Oct. 18, 21.—W. MOORE, Oct. 18, 21, Dec. 19, Jan. 21.—Miss H. E. T. WRIGHT, Nov. 14.—J. DAWSON, Nov. 8, 12.—E. KINCAID, Jan. 31, Feb. 21.

Tavoy.

C. BENNETT, Aug. 30—Sept. 25, Oct. 27, Nov. 23, Dec. 10, 25, Jan. 13.—E. B. CROSS, Oct. 26, Nov. 16—Dec. 4, Jan. 7, 17.

Mergui.

D. L. BRAYTON, Oct. 1, 1-14, Nov. 25, 29—Jan. 4.—J. BENJAMIN, Oct. 1, 17, 25.

Siam.

MISSION, Oct. 1.—W. ASHMORE, Jan. 29.—J. H. CHANDLER, Nov. 20, Dec. 8, 12.—J. T. JONES, Oct. 7, 12, Nov. 30, Dec. 6.

Hongkong.

MISSION, Oct. 1, Nov. 27.—W. DEAN, Oct. 16—23, 24, Nov. 1, 29, Dec. 19, 23, Jan.

25.—J. JOHNSON, Sept. 25, Oct. 25, Nov. 26, Dec. 26, Jan. 28.

Ningpo.

MISSION, Sept. 30.—J. GODDARD, Oct. 4, Dec. 5, 10.—E. C. LORD, Oct. 24, Nov. 11, July 1—Dec. 29.—D. J. MACGOWAN, Oct. 4, Nov. 7.

Assam.

MISSION, Oct. 3, M. BRONSON, Feb. 21.—N. BROWN, Oct. 20, 21, Jan. 16, Mrs. B. Oct. 21.—O. T. CUTTER, Nov. 23.—A. H. DANFORTH, Nov. 28, Dec. 28.—I. J. STODDARD, Dec. 18.

Nellore.

S. S. DAY, Nov. 9, Dec. 4, Jan. 9, 10.—L. JEWETT, Nov. 9, 20—Dec. 27, Jan. 10, Feb. 10.

France.

E. WILLARD, Dec. 21, 26, Feb. 13, 19, 21, 24, 28, March 31.—T. T. DEVAN, Jan. 18, Feb. 5, March 17.

Greece.

A. N. ARNOLD, Dec. 7, Feb. 4 (2), March 10.—R. F. BUEL, Feb. 8.—Mrs. H. E. DICKSON, March 10.

Germany.

J. G. ONCKEN, Dec. Jan. 20.—March 19.—G. W. LEHMANN, March 20.

Cherokees.

E. JONES, March 1, 17, 25.

Shawanoes.

J. MEEKER, Jan. 18, 20.—Miss E. S. MORSE, Feb. 27.—J. G. PRATT, Jan. 15, March 3.

Ojibwas.

A. BINGHAM, Dec. 31.—J. D. CAMERON, Sept. 30.

DONATIONS.

RECEIVED IN APRIL, 1851.

Maine.

Corrinna, ch. 5; Wiscasset,
John Sylvester 10; Mon-
mouth, 1st ch. 12; Sears-
port, ch. 75 cts. \$27.75

Massachusetts

A friend 3; West Dedham,
ch. 38; Boston, Charles
St. ch., mon. con., 15 30
Haverhill, 1st ch., to cor.
Timothy Flanders L. M., 70 0
Winchendon, L. A. Robt 00
Whitney 00
Middlefield, John Newton 00
West Cambridge, ch. 90
South Hadley Falls, Alonzo
Lamb 25; Lewis L. Judd 2;
S. M. Gladwin 10; I. A.
Preston 2; L. S. Tit-
comb, 2; I. A. L'Amou-
reux 25; M. H. Root 3;
I. Ely Smith 1; John Gay-
lord 2; E. Chapin 1; E. A.
Pike 1; L. F. Bancroft
1.93; William Smith 2;
Theo. W. Ellis 22.07 100.00
Hampden Co. For. Miss. Soc.,
J. E. Taylor tr., viz.,
Springfield, 1st ch. 100;
Russell, ch. 62.66; L.
King 40; per Rev. J. F.
Wilcox, agent, 202.66
499.56

Rhode Island.

R. I. Bap. State Conv., V.
J. Bates tr., Providence,
1st ch. 13.00
Newport, 2d ch., Mrs. Bet-
sey Stevens 25.00
38.00

Connecticut.

Chesterfield, ch. 17.81; Lake
Pond, ch. 8; Lyme, ch. 13;
Groton, 1st ch 13; 3d ch.
50,—to cons. Rev. Frank-
lin A. Slater L. M., per
Rev. J. F. Wilcox, agent, 101.81

New York.

Edwards, Wesley Harmon
and family 10.00
Fulton, Juv. Miss. Soc., W.
E. Abbott tr., for schools in
Sandoway, 21.00
Buffalo, Washington St. ch.
S. sch., to sup. Latham A.
Burroughs in Assam Orph.
sch., 25.00
Yates, ch. 25; Rensselaer-
ville, ch. 25 50.00
Woodhull, Ira Smith 5.00
New York City, Cannon St.
ch. 36.53; Broadway ch.,
W. D. Salisbury tr., 65;
Amity St. ch., S. S. Con-
stant tr., (of which 5 is for

Karen and 12 for China
miss.) 700; a lady 100 901.58
1,018.25

New Jersey.

Holmdel, ch. 2; Jacobstown,
ch. 8.30; Columbus, ch.
11.55; per Rev. Thomas
Swaim, agent, 21.85

Pennsylvania.

Philadelphia, a member of
Spruce St. ch. 100.00
Eaton, ch. and cong. 5.00
105.00

District of Columbia.

Washington, E. Street ch.,
A. Rothwell tr., mon. con.
and annual coll. 45.19

Ohio.

Grand River Asso., E. W.
Hicock tr., viz., Cherry
Valley, Calvin M. Gillett
2; Jefferson, ch. 3 5.00

Indiana.

New Albany, 1st ch. mon.
con. 10.25; Seth Wood-
ruff 5; T. B. Walker 5;
John Thopson 25 cts.; New-
kirk, William James 25
cts.; E. P. Bond 4.50 25.25
Logansport, 2d ch., I. A.
Taylor tr., 8; S. A. Hall 4 12.00
37.25

Illinois.

Woodburn, Rev. W. D. H.
Johnson 2.60

Michigan.

Adrian, Rev. Russell Her-
vey 1.00
\$1,897.59

Legacy.

Amenia, N. Y., Rebecca
Thompson, in full 301.00
\$2,198.59

BOXES OF CLOTHING, &C., FROM FEB. 28, TO
MARCH 23, 1851.

Massachusetts.

Woburn, Ladies' Miss. Society, per
J. C. Stockbridge, for Rev. J.
G. Pratt, a box of clothing, 63.16

Maine.

South Gardiner, Juv. Miss. Soc. of
the Bap. ch. per Rev. A. Brown,
for Rev. J. G. Pratt, a bundle
of clothing, 8.33

Vermont.

Derby, Ladies' Miss. Soc. of Bap.
Ch., per A. A. Norcross, for
Rev. L. Jewett, a box of cloth-
ing, 40.00
No advice, a box of clothing sent to
Delaware station.

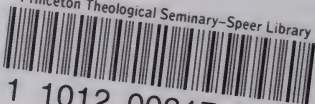
ERRATUM.

In the description of the Shawanoe Mission premises, on page 144 of our last number, the main building is stated to be fifty-six feet square. It should have been *thirty-six* feet.



I-7 v.31
Missionary Magazine

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